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## Professor Tsagareli's Catalogue of the Georgian Manuscripts in the Monastery of the Holy Cross at Jerusalem.<sup>1</sup>

TRANSLATED FROM THE RUSSIAN BY OLIVER WARDROP,

OF BALLIOL COLLEGE, OXFORD.

1.) **The Prophets**,  $11\frac{3}{8}'' \times 9\frac{1}{4}''$ , 361 ff., of which the first four are wanting and the last three are torn; written on fine, strong, white parchment. The pagination seems to show that this was *not* a part of a complete Bible, for it begins from the first fol. of this Ms. It is not a copy of the Athos Bible of 978 A.D., but possibly from an older original. There are vermilion uncial phrases and uncolored initials; 23 lines on each page, and two columns. Wide margins, with beautiful pictures in ink (to the number of eight altogether), illustrating the text. There is no division into chapters and verses; the beginning of a period is only marked by a capital letter. Ink somewhat faded; very few insertions. Leather binding damaged, but the leaves hold together very well, though the edges are cut here and there. The scribe seems not to have been very well educated; his orthography is not uniform. In several places we find in the inserted passages, written by the scribe of this Ms., references to *George Prokhore*, founder of the Monastery, a pupil of S. Euthymius and a monk of S. Saba's, also to *Macar*, hegoumen of the Monastery, etc. From these it would seem that this Ms. was written at the Monastery of the Holy Cross, in the second half of the XI century. The text is complete: there are four major and twelve minor prophets, as well as the books of Baruch, Nehemiah, and Esdras. Unlike the order in Greek codd., the minor prophets come first.

The volume begins in Hosea with the words, . . . *me ghmerthi sheni . . . mogiq-vane shen egvptiith*, etc.; *i.e.* Hos. xii. 9, . . . I thy God . . . I have led thee from Egypt. On the margins of this first ff., and elsewhere, we find written in a hand closely resembling that of the text, *Tsodvilsa macaris jvarismamasa sheundos ghmerthman*; *i.e.* May God forgive the sinner Macar, prior of the Monastery of the Holy Cross.

After the Book of Esdras there is a summary of the history of the Hebrews down to the Captivity, the vision of Esdras and his conversation with the angel Uriel and God himself, on 21 ff., none of which is in the Greek Bible, and is therefore to be considered apocryphal.

On the last torn sheet we read, *momigo da mrkua me: zomithgan zome shen thvith da iqos odes ikhilo v~d tsarkhda sastsauli sastsaultha, mashin gulis-khhma*

<sup>1</sup> Svyedyeniya o pamyatnikakh Gruzinskoi Pismennosti. A. A. Tsagareli. Vyp. II. S. Pbg. 1889.

*go, ramethu ege ars zhani. . . ; i.e.* I answered and said: . . . ? . . . and it shall be when thou seest the wonder of wonders revealed, then thou shalt be satisfied, for the time is . . .

Thus ends the Ms.

2.) **Readings from the Prophets**, in 4<sup>o</sup>, *bombycina*, minuscule, XIV-XVI cent., much damaged by moisture. At the end the following has been added: *sulsa ama ts~gnisa cazmarva aghdgomelsa iosebs khuntus dsesa . . . missa mamasa gobnasa da meughlesa missa mzekals sh~s gh~n ; i.e.* May God forgive the soul of the binder of this book, Joseph Khuntusdze . . . of his father Gobna, and his wife Mzekal (*i.e.* sun-woman).

3.) **Extracts from the Bible**, containing an account of the events from Saul's accession to that of Jehoiakim; small *bombycina*, in 4<sup>o</sup>, defective, unbound, minuscule, XIII-XIV cent. Begins, *da tsarigvana samuel saul da grma igi romeli igo maththana da sheigvana vanadsa da brdzana misthvis adgili. . . .* 1 Sam. ix. 22: and Samuel took Saul and the young man who was with them, and led them into the parlour, and commanded. . . . On the penultimate page, *tslisa otzda khuthisa igo ioakim mephobasa missa da therthmet tsel mephobda ierusalims ; i.e.* Jehoiakim was twenty-five years old at his accession, and he reigned eleven years in Jerusalem.

4.) **Psalter**, in 4<sup>o</sup>, *bombycina*, defective, small handwriting, XIV-XVI cent.

5.) **Psalter**, in 4<sup>o</sup>, *bombycina*, small handwriting, XIV-XVI cent. Written in verses, but without rhythm.

6.) **Psalter**, in 4<sup>o</sup>, *bombycina*, defective, small handwriting, XIII-XIV cent. At the beginning is inserted, *me ughirsman dmanel ephiscopozman elisem shevkar tsm. ese davithni jvaris-monasters ; i.e.* the book was bound in the Monastery of the Holy Cross, by Elise, bishop of Dman.

7.) **The Four Gospels**, 10½" × 8¾", 282 ff., parchment. Small, legible hand, in 2 cols., with indication of the daily lessons and chapters. Fine title to S. John. Binding broken, and lower part of the leaves has suffered from damp. S. Matthew begins, *v~a etqoda m~msa ch~sa abraams da nathesavsa missa saucunod, da daadgra mariam elisabedis thana da tsarvida sakhid thvissa ; i.e.* as he spake to our father Abraham and his seed for ever, and Mary abode with Elizabeth, and returned to her own house. Insertions at the end of S. Luke and S. John, in which the scribe asks the prayers of his readers for certain of his kinsfolk, whom he enumerates. Date, XI-XII cent.

8.) **The Four Gospels**, complete, 9⅝" × 8¼", 246 ff., parchment. Small, legible hand, without ornaments. Insertions at beginning and end, the former in a different hand. XIII-XIV cent.

9.) **The Four Gospels**, 10⅞" × 7⅞", 199 ff., parchment. A beautiful Ms., in elegant uncials, of XII-XIII cent., adorned with colored initials, miniatures, flowers, birds, and animals. First leaves wanting. In several places, in the same handwriting as the text, *amisa damtserelsa maksime taoelsa sh~s gh~n ; i.e.* God forgive Maxime of Tao the writer of this.

10.) **The Four Gospels**, complete,  $10'' \times 7\frac{7}{8}''$ , 212 ff., parchment. Small, legible, plain hand, with the daily lessons indicated. No insertions in the text. Date, XII–XIV cent.

11.) **The Four Gospels**, complete,  $9\frac{1}{4}'' \times 7\frac{1}{2}''$ , 469 ff., parchment. Small, legible hand; two columns; with indication of daily lessons and pictures of the evangelists. In strong binding. XII–XIII cent.

12.) **The Four Gospels**, complete,  $7'' \times 5\frac{1}{4}''$ , 142 ff. Only nine leaves of S. Matthew are left, but the rest is perfect. Very small, legible hand, with colored initials, daily lessons marked, and division into verses. Strong, new binding. Not later than XI cent.

13.) **The Four Gospels**, small  $4^{\circ}$ , *bombycina*. XIV–XVI cent.

14.) **Acts and Epistles**,  $9\frac{1}{4}'' \times 6\frac{1}{8}''$ , 342 ff., parchment. Fine, large hand, list of lessons at the end, colored initial letters and title. Complete. At the end there are modern insertions, *djiri vikhile mtairedi* (? *ara mtairedi*) *tsignisa amis sadziebelisa gancargevisa thvis, v~a khedven thualni thkuenni govelni, uphalno chemno, da vin icithvideth chem tzodvilsa barnabaisa thvis tphilelisa lotzua hgavth gh~sa thvis gevedrebi*. Underneath, in the civil character, *romelman movigen tsigni ese da sultha ganmanathlebeli samotzikulo, da merme cvalad sadziebelitha ganvmarthen da shevtsire da movakhsene khatso gh~thbisasa nikozs, samcvidrebelsa chuensa da mamatha chuethasa vigide k~cs sov* (1588), *mephobasa gh~s msakhurisa mephisa svimonissa*. XII–XIII cent.

15.) **Acts and Epistles**,  $10'' \times 8\frac{1}{4}''$ , 244 ff., parchment. Large hand, phrases in vermillion, but no illuminations. Complete. At the end is an insertion by the discoverer of the Ms., from which we learn that the book was found by *John Vardzeli*, of the Church of the Resurrection of our Lord in Jerusalem. . . . It was written at the Holy Sepulchre in the 32d year of the supremacy of the *Turks* (*Thurktha*, ? infidels), in the Holy City, who suffered no one to worship at the Sepulchre *without great difficulty and expense*, and would not let us (monks) go thence (into the city). . . . The writer adjures everybody to prevent the book being taken from the Monastery of the Holy Cross. . . . He explains that he has written large, as there are many old men in the Georgian brotherhood. He mentions the names of several of his brethren. The Ms. is probably of the XI cent.; the insertions must be either of the XIII or XVI cent., according as we understand the "32d year of *Turkish* supremacy" to date from Saladin's conquest in 1187, or Suleiman I's in 1516–1517.

16.) **Lessons from Acts and Epistles**,  $14\frac{7}{8}'' \times 11\frac{3}{8}''$ , 56 ff., on stout parchment. Fine handwriting, in 2 cols., with initials. XII–XIII cent.

17.) **Acts and Epistles**, with additions,  $9\frac{1}{4}'' \times 7''$ , 162 ff., parchment. XIII–XV cent.

18.) **Acts and Epistles**, with additions, small  $4^{\circ}$ , *bombycina*, bound, last leaves wanting. XIV–XVI cent.

19.) **Acts and Epistles**, with additions,  $4^{\circ}$ , *bombycina*. XV–XVI cent. At the end, *sulsa patara* (? *mephis*) *aleksandres shvils sh~s gh~n*; i.e. God have mercy on the soul of little (? King) Alexander's son.

20.) **Acts and Epistles**, small 4°, paper. Colophon saying that this Ms. was written in Tiflis by the priest Nicholas Chachikashvili, in July, 1755.

21.) **Horae**,  $7\frac{7}{8}'' \times 5\frac{5}{8}''$ , 151 ff., parchment, partly palimpsest. Legible, plain hand. In new leather binding. XII-XIV cent.

22.) **Horae**, small 4°, *bombycina*. Carefully written. XIII-XV cent. Colophon tells that Boba, daughter of Djavakhi, presented this Ms. to the Church of the Holy Sepulchre.

23.) **Horae**, small 4°, *bombycina*. Legible hand. Colophon says the book was written in Jerusalem, at the Monastery of the Holy Cross, by *Mikael Dvali*, probably about the middle of the XI cent.

24.) **Horae**, in 4°, *bombycina*. Legible hand. XII-XIV cent.

25.) **Synaxary**,  $8\frac{3}{4}'' \times 5\frac{5}{8}''$ , 334 ff., in strong binding. Begins at 1st September and ends 30th November, but the lessons for the various months are mixed, though they cover almost the whole year. At the end, the canon of S. Andrew, of Crete. Good, legible hand, but ink faded. 33 lines on a page. Phrases in vermillion, but no illuminations. Colophon in the hand of the same scribe, a certain *George* (? George Mtatsmindeli, XI cent.), who declares that he translated this book from *Greek* into *Georgian*. An addition in 1806 by the monk *Lavrenti* says the book is 600 years old. If George Mtatsmindeli was the translator, Lavrenti should have said at least 700.

This Ms. is remarkable as being directly translated from the Greek, and not, like nearly all the rest, a copy from an earlier translation.

26.) **Synaxary**,  $10'' \times 7\frac{1}{2}''$ , 229 ff., parchment. For February and March. Fine, small hand. Phrases in vermillion, but no ornaments. XI-XII cent.

27.) **Synaxary**, for October,  $9\frac{1}{4}'' \times 5\frac{5}{8}''$ , 222 ff., parchment. Beautiful minuscule hand. Leather binding. Colophon telling that it was written in 1066 by the monk Gregory, in the Monastery of the blessed father Esdras (?), and that it was presented to the Church of the Resurrection in Jerusalem by Anastasia, sister of Nicholas Akimisdze.

28.) **Synaxary**,  $11\frac{3}{8}'' \times 9\frac{5}{8}''$ , 217 ff., parchment. Large minuscule hand. Some pages wanting at beginning and end. Begins 1st September; ends 25th August. Under 27th January, in same hand as text, we find a note in the lower margin saying that Queen Tamara died on this day. The great Tamara died in 1212. And in about a dozen other places the scribe prays God to have mercy on the soul of the dead queen.

29.) **Euchology** (now in S. Petersburg),  $4\frac{3}{8}'' \times 3\frac{1}{2}''$ , in three small vols., containing respectively 119, 98, and 93 ff. Formerly the three were in one, but Bishop Porphyry divided them into three, and bound them with the lettering *Codex aethiopicus papyraceus*, as he did not know their Georgian origin till 1883. The greater part of this Euchology is on papyrus, but a part is on parchment, the two materials alternating. It would seem that despite this difference of material the whole Ms. was written at the same time, not later than the VIII cent., and most probably in the VII, if not earlier. The writing is in the ecclesiastical character, in capitals; it is not in a fine or practised hand, but is careful, and bears signs of great antiquity. The papyrus of this Euchology is better than that

of the Sinai Psalter: though it has a yellow-brown, dark color, it is finer and smoother, and this makes the writing more even than in the Sinai Psalter. There are vermilion letters, initials, and phrases, as well as marginal pictures of Christ and the Saints, but they are very naïve in execution. The first vol. begins toward the end of December; the third ends in the last days of November. It is evident that the first leaves are wanting.

This Euchology contains all the festivals for the martyrs and saints of the I-IV cent. No Georgian saints are found among them. The order of dates and months is not strictly observed. The Ms. was found between 1850-1860, at S. Saba's, in Palestine, by Bishop Porphyry. In January, 1883, Professor Tsagareli saw it in Moscow, and discovered that it was not Ethiopian, but Georgian. At present it is preserved in the Imperial Public Library, at S. Petersburg.

30.) **Synaxary**, in folio, paper. Legible, minuscule hand. XV-XVI cent.

31.) **Menaeum**, from beginning of August to beginning of December.  $5\frac{5}{8}'' \times 5\frac{1}{4}''$ , 284 ff., parchment. Legible, minuscule. There are phrases in vermilion, but without ornaments. Leather binding. XI-XII cent.

32.) **Euchology**,  $8\frac{1}{4}'' \times 6\frac{1}{8}''$ , 248 ff., parchment. Begins in April. Legible minuscule. The hand changes several times. No ornaments. Belonged to the Church of the Holy Sepulchre. XII-XIV cent.

33.) **Euchology**, abridged,  $9\frac{5}{8}'' \times 7''$ , 151 ff., parchment. Legible minuscule. Beginning and end wanting. XII-XIII cent.

34.) **Martyrology**,  $11\frac{3}{8}'' \times 7\frac{7}{8}''$ , 302 ff., parchment. From 2d February to 12th August. Neat minuscule hand; in one column. Vermilion occasionally, but no ornaments. Leather binding. XI-XII cent.

35.) **Euchology**,  $9\frac{5}{8}'' \times 7\frac{7}{8}''$ , 252 ff., parchment. For February. Fine Athos minuscule, without ornament. Colophon in handwriting of the text, from which it would appear that the Ms. was written by Archbishop *John Khakhuleli*, surnamed the Golden-mouthed, who fl. under King Bagrat III, d. 1014, and wrote concerning the ordinance of the Universal Council of Chalcedon against the Monophysites. X-XI cent.

36.) **Menaeum**, for December, January, and February; complete.  $10\frac{1}{2}'' \times 6\frac{1}{8}''$ , 383 ff. Fine, elegant, Athos hand, without ornament. Date, XI cent. Colophon says it was written by *John Dvali*, by order of George Prokhore, builder of the Monastery of the Cross.

37.) **Menaeum**, for May,  $9\frac{1}{4}'' \times 7''$ , 145 ff., parchment. Palimpsest over ancient uncials of IX-X cent., in which words of the Evangel can be read. The present Ms. is of XI-XII cent. A colophon in a later hand (possibly XIV-XVI cent.) says the Ms. was presented to the Church of the Holy Sepulchre by a certain friar *Tevdoradze*, to be read by the Georgians visiting that shrine, and adds that if they ever cease to occupy the Church of the Resurrection, the Ms. is to be deposited in the Monastery of the Cross.

38.) **Menaeum**, 10th September to 4th March.  $10\frac{1}{2}'' \times 7\frac{7}{8}''$ , 216 ff. Fine Athos minuscule of XI cent. Parchment. Strong leather binding.

39.) **Martyrology**, 1st September to 21st August.  $10\frac{7}{8}'' \times 7\frac{7}{8}''$ , 273 ff., parchment. Legible minuscule of XII-XIV cent., without ornament. Last leaves

wanting. Inserted passages of various dates at the beginning, referring to the Georgian king, *Alexander* (1389-1442), the son of George VIII, d. 1469, etc.

40.) **Menaeum**, for August,  $10\frac{1}{2}'' \times 7\frac{7}{8}''$ , 57 ff., parchment. Neat minuscule. XII-XIV cent.

41.) **Menaeum**, for June,  $10\frac{7}{8}'' \times 7''$ , 217 ff., parchment. Legible minuscule, XII-XIII cent. Belonged to Church of Holy Sepulchre.

42.) **Menaeum**, for September,  $9\frac{5}{8}'' \times 7''$ , 122 ff., parchment. Minuscule of XII-XIV cent.

43.) **Euchology**, in large 4<sup>o</sup>, parchment. 26 September to 26 March. Beginning and end wanting. Minuscule of XII-XIV cent.

44.) **Menaeum**, for April, small 4<sup>o</sup>, *bombycina*. Neat minuscule of XIII-XV cent.

45.) **Menaeum**, defective, small 4<sup>o</sup>, paper. Legible minuscule of XIV-XVI cent.

46.) **Menaeum**, defective, small 4<sup>o</sup>, paper. Minuscule of XIV-XVI cent.

47.) **Euchology**, defective, small 4<sup>o</sup>, paper. Neat minuscule of XIV-XVI cent.

48.) **Menaeum**, defective, large 4<sup>o</sup>, paper. Minuscule of XIV-XVI cent. Written by a certain *Thadeoz*.

49.) **Menaeum**, abridged and defective, small 4<sup>o</sup>, paper. Minuscule of XIV-XVI cent.

50.) **Menaeum**, for December, small 4<sup>o</sup>, paper. Minuscule of XIV-XVI cent.

51.) **Euchology**, complete, in folio, paper. Minuscule of XIV-XVI cent. Colophon and vermilion sentence at beginning, giving binder's name. Like all other Mss. on paper and *bombycina* in this collection, it is much wormed.

52.) **Menaeum**, for September, small 4<sup>o</sup>, paper, very much wormed. Legible minuscule. Written by the monk *Joachim*, at Golgotha, and presented to the shrine in 1502. Passages in Armenian and Arabic inserted.

53.) **Menaeum**, for September, small 4<sup>o</sup>, paper. Minuscule of XIV-XVI cent.

54.) **Menaeum**, abridged, small 4<sup>o</sup>. Minuscule of XIV-XVI cent. Written for the Monastery of the Cross by the priest *Cyril* and his disciple *Morkoz*.

55.) **Menaeum**, defective, small 4<sup>o</sup>, paper. Minuscule of XIV-XVI cent.

56.) **Menaeum**, for December, defective, large 4<sup>o</sup>, paper. Minuscule of XIV-XVI cent.

57.) **Euchology**, in folio, paper. Minuscule XIV-XVI cent.

58.) **Menaeum**, for October and November, large 4<sup>o</sup>, *bombycina*. Minuscule of XIII-XIV cent.

59.) **Menaeum**, September to January, large 4<sup>o</sup>, *bombycina*. XII-XIV cent.

60.) **Menaeum**, for July, defective, in 4<sup>o</sup>, paper. Minuscule of XIV-XVI cent.

61.) **Euchology**, in folio, paper. Minuscule XIV-XVI cent.

62.) **Euchology**, in folio, paper. Minuscule XIV-XVI cent.

63.) **Menaem**, for July and August, *bombycina*, small 4°. Minuscule of XIII-XIV cent. Written at the Monastery of the Cross.

64.) **Euchology**, in folio, paper. Minuscule XIV-XVI cent.

65.) **Menaem**, for September, October, November, in folio. Minuscule XIV-XV cent.

66.) **Euchology**, September to January, folio, paper. Minuscule XIV-XVI cent. Belonged to Monastery of *S. Basil in Jerusalem*.

67.) **Triodion**, from Easter to All Saints', 10"  $\times$  7 $\frac{7}{8}$ ", 281 ff., parchment. Begins on 23 April and ends on Ascension Day. First leaves wanting. Legible minuscule; in one column; occasional use of vermillion, but without ornament. Strong leather binding. XII-XIII cent.

68.) **Triodion**, from Easter to All Saints', 10 $\frac{3}{4}$ "  $\times$  10", 183 ff., parchment. Legible minuscule. First and last leaves wanting. Phrases in vermillion, but without ornament. XII-XIII cent.

69.) **Triodion**, from Easter to All Saints', 9 $\frac{1}{4}$ "  $\times$  6 $\frac{1}{8}$ ", 235 ff., parchment. Complete. Legible minuscule, XII-XIII cent.

70.) **Triodion**, from Easter to All Saints', small 4°, *bombycina*. Legible minuscule of XII-XIV cent. Colophon says the monk *Theodore* deposited this book in the Church of the Resurrection, at Jerusalem, for the use of the Georgian fraternity.

71.) **Triodion**, from Easter to All Saints', large 4°, *bombycina*. Legible minuscule of XIII-XIV cent.

72.) **Triodion**, from Easter to All Saints', small 4°, paper. Minuscule XIV-XVI cent.

73.) **Triodion**, from Easter to All Saints', small 4°, paper. Minuscule XIV-XVI cent.

74.) **Triodion**, from Easter to All Saints', small 4°, *bombycina*. Minuscule XII-XIV cent.

75.) **Triodion**, from Easter to All Saints', 9 $\frac{5}{8}$ "  $\times$  6 $\frac{1}{8}$ ", 40 ff., parchment. Defective. Minuscule XII-XIII cent.

76.) **Triodion**, from the week of the Publican and Pharisee to Easter, 8 $\frac{1}{4}$ "  $\times$  5 $\frac{5}{8}$ ", 81 ff., parchment. Defective. Minuscule XII-XIII cent.

77.) **Triodion**, from the week of the Publican and Pharisee to Easter, 10 $\frac{1}{2}$ "  $\times$  7 $\frac{7}{8}$ ", 263 ff., parchment. Long insertions at the end, and two white parchment leaves of much later date added, from which we learn that the scribe was *Nikolooz Kataratsardse*; that a certain *George*, monk at the Holy Cross, acquired this book after he had been a prisoner of the *Khwaresmians* (*i.e.* about middle of XIII cent.): he says that these conquerors did great hurt to Christians, their churches, monasteries, and books, and that he in the streets of Jerusalem found in the hands of a Persian, who had bought them from another Persian from *Telav*, the Georgian books which he purchased,—this Triodion and a Euchology. . . . Finally, a note tells that the book was bound by the Archbishops *Vlas* of Urbnis and *Varnava* of Tiflis, who came from Georgia to Jerusalem in 1570.

78.) **Triodion**, from the week of the Publican and Pharisee to Easter, small 4°, *bombycina*. Legible minuscule XIII-XV cent.



79.) **Triodion**, from the week of the Publican and Pharisee to Easter, small 4°, 92 ff. on parchment, the other half on paper. Parchment half, XI–XII cent.; paper half, XIV–XVI cent. The first part written by *Gabriel of Svaneti*.

80.) **Triodion**, from the week of the Publican and Pharisee to Easter, large 4°, paper. Defective. Minuscule XIV–XVI cent.

81.) **Triodion**, from the week of the Publican and Pharisee to Easter, small 4°, paper. XIV–XVI cent. Written by a certain Simeon.

82.) **Triodion**, from the week of the Publican and Pharisee to Easter, large 4°, paper. Minuscule XIV–XVI cent.

83.) **Triodion**, from the week of the Publican and Pharisee to Easter, small 4°, paper. Minuscule XIV–XVI cent.

84.) **Triodion**, from the week of the Publican and Pharisee to Easter, large 4°, paper. Minuscule XIV–XVI cent. The end is wanting.

85.) **Paracriticon**,  $9\frac{1}{8}'' \times 7\frac{1}{2}''$ , 180 ff., parchment. Legible minuscule. Leaves wanting at beginning, end, and middle. Vermilion phrases, but without ornament. XII–XIII cent.

86.) **Paracriticon**,  $10\frac{7}{8}'' \times 7\frac{7}{8}''$ , 167 ff. Large, neat minuscule, in one column. Phrases in vermilion, but without ornaments. Colophon in the same hand as the text, beginning, *sakhelitha . . . ghirs vikmen me q~d ughirsi onophre mogebad tsm. amath "paracritontha" . . .*, from which it appears that the Ms. was written by *Onophre*, *Kvirike*, and *Morkoz*, and presented to the new *Convent*, constructed from the materials of the old pilgrim hostelry, in 1167–1175.

87.) **Paracriticon**,  $7\frac{7}{8}'' \times 6\frac{1}{8}''$ , 209 ff., parchment. Legible minuscule, XII–XIII cent., without ornament.

88.) **Paracriticon**,  $9\frac{5}{8}'' \times 8\frac{3}{4}''$ , 348 ff., parchment. Minuscule, difficult to read. XII–XIV cent. Colophon says it formerly belonged to *Kapapi*(?) Monastery.

89.) **Paracriticon**,  $12\frac{1}{4}'' \times 7\frac{7}{8}''$ , 250 ff., parchment. Beautiful, small, oblong handwriting, of the Athos style. Splendid purple headpiece, and initials of various colors. A leaf wanting. At the end, the founder of the Monastery of the Cross, *Prokhore*, has inserted a note, telling that he acquired this book, divided it into 2 vols., and put it in the Monastery. The Ms. is of X–XI cent.

90.) **Paracriticon**, in 4°, *bombycina*. Small minuscule. XIII–XIV cent.

91.) **Paracriticon**, small 4°, defective, paper. Minuscule of XIV–XVI cent.

92.) **Paracriticon**, in 4°, *bombycina*. Minuscule XIV–XV cent.

93.) **Octoichos**, small 4°, paper. Minuscule XIV–XVI cent.

94.) **Prayer Book**, large 4°, *bombycina*. Defective. Minuscule XIII–XV cent. Initials in gold.

95.) **Prayer Book**, small 4°, paper. Minuscule XIV–XVI cent.

96.) **Typicon**, small 4°, *bombycina*. Minuscule XII–XIV cent.

97.) **Hymns in Honor of B. V. M.**, small 4°, defective. Minuscule XIV–XVI cent.

98.) **Metaphrast**, small folio, paper. Minuscule XIV–XVI cent.

99.) **Metaphrast**, large folio, *bombycina*. Minuscule XIII–XIV cent. Splendid copy, with headpieces, initials, and miniatures. Leaves wanting at end.

100.) **Short Hymns** (*Condak*), small 4<sup>o</sup>, *bombycina*. Begins September and ends August. Minuscule XIII–XIV cent.

101.) **Anthologion**, small folio, *bombycina*. Minuscule XIII–XIV cent.

102.) **Theological Garner**, small 4<sup>o</sup>, *bombycina*. Legible minuscule. XIII–XIV cent. A thick book, almost destroyed by worms. Leaves wanting at beginning and end.

103.) **Life of S. John Chrysostom**, 7 $\frac{7}{8}$ "  $\times$  6 $\frac{1}{8}$ ", 240 ff., parchment. Leaves lost at beginning and end. Large, fine minuscule, XII–XIII cent., in one column. Phrases in vermilion, but no ornament.

104.) **Lives and Acts of Saints**, 15 $\frac{3}{4}$ "  $\times$  10 $\frac{7}{8}$ ", 273 ff., strong, white parchment. Fine, large minuscule of XI–XII cent., in one column. Binding broken. Vermilion phrases, but without ornament. 33 lines to the page. Leaves lost at beginning. Contains lives of SS. Boniface, Sylvester, George the Conqueror, etc.; also sermons, *e.g.* that of S. John of Damascus, on the Assumption.

105.) **Life of S. Basil**, Archbishop of Cæsarea, in Cappadocia, and Funeral Sermon on him by S. Gregory, the Theologian, and thirty-six discourses of S. Basil. 11 $\frac{3}{8}$ "  $\times$  8 $\frac{3}{4}$ ", 495 ff., on well-preserved, white, strong parchment. Beautiful minuscule hand, adorned with fine headpieces and initials. Written in two columns, 28 lines to the page. Good leather and wooden binding. Several inserted passages give the history of the Ms. It is a copy of a translation made from the Greek by S. Euthymius (d. 1028), and was written by *John Dvali* (son of *Porsman*) and his son *Michael Dvali*, in 1055, in the Monastery of the Holy Cross, and was given to *Prokhore*, founder of that Monastery, at the request of the blessed *Euthymius*.

106.) **Lives of SS. Marina and Catherine**, 7"  $\times$  5 $\frac{1}{4}$ ", 279 ff., parchment yellow from age. Legible, thin, Athos minuscule. X–XI cent.

107.) **Lives of SS. Catherine, Barbara, Marina, Cyprian, Onophrius**, etc. 7 $\frac{7}{8}$ "  $\times$  5 $\frac{1}{4}$ ", 148 ff., parchment. Legible minuscule of XI–XII cent. First leaves wanting.

108.) **Lives of Saints**, in 4<sup>o</sup>, *bombycina*. Careful minuscule hand of XIII–XV cent.

109.) **Life of the Forty Martyrs of Sebaste**, small folio, defective, paper. Minuscule XIV–XV cent.

110.) **Life and Acts of B. V. M.**, small 4<sup>o</sup>, paper. Minuscule XIV–XVI cent.

111.) **Lives of Saints**, in large 4<sup>o</sup>, *bombycina*. Minuscule XII–XIV cent.

112.) **Lives of the Fathers**, small 4<sup>o</sup>, *bombycina*. Minuscule XII–XIII cent.

113.) **Lives of Saints**, small 4<sup>o</sup>, defective, *bombycina*. Minuscule XII–XIV cent.

114.) **Instruction** of S. John Chrysostom, 13 $\frac{1}{8}$ "  $\times$  8 $\frac{3}{4}$ ", 393 ff., on strong, white parchment. Beautiful Athos minuscule of XI cent. The end is wanting, and the Ms. concludes with an inserted passage in the scribe's hand, which con-

tains the testament of *John*, founder of the Iberian Monastery on Athos (d. 998 A.D.). The original will is still preserved at Athos. This copy is continued in No. 115 of the present Catalogue. In the testament Father John says that after the translators of the books of the *Old Testament, the Gospel, the Acts* (and the Epistles) of *Paul*, there was no man who might have translated these *Commentaries* on the Holy Evangel and other books; besides, says John, there were many other books not yet in Georgian; so with great toil I taught my son Euthymius the Greek tongue, and bade him translate as much as he could. Then follows a list of the works of S. Euthymius. S. John begs copyists of the works of S. Euthymius to copy his will also; and thus has this valuable document been preserved to us. It shows that the Old Testament, the Gospel, the Acts of the Apostles, and S. Paul's Epistles had been *translated into Georgian at least before the X century* by "the first translators," while S. Euthymius only translated the *Commentaries* by Chrysostom, etc. More than 57 works of S. Euthymius are known.

115.) **S. John Chrysostom's Commentary on S. Matthew**,  $11\frac{3}{8}'' \times 7\frac{7}{8}''$ , 480 ff., 31 lines to the page, on strong, white parchment. Legible minuscule. Phrases in vermilion, without ornament. It begins, *a) thavi khhsenebai mathe makharebelisa*; i.e. Chapter the first. The story of Matthew the Evangelist. At the beginning is a list of S. Chrysostom's works, and towards the end we have the sequel of the testament mentioned under No. 114, with a list of the works of S. Euthymius. The scribe is a certain *Stephan Tphileli*, and it was written in the Monastery of the Cross, probably in the XI cent.

116.) **Epistles of S. Macar of Egypt**,  $10\frac{1}{2}'' \times 8\frac{3}{4}''$ , 196 ff., parchment. Beautiful Athos minuscule of XI-XII cent., without ornament. In strong leather binding.

117.) **Gradual** of S. John Klimakos,  $9\frac{5}{8}'' \times 7\frac{7}{8}''$ , 209 ff., parchment. Wants beginning. Large minuscule, XI-XII cent. Strong binding.

118.) **Chrysostom's Commentary on the Gospel**,  $13\frac{3}{8}'' \times 11\frac{3}{8}''$ , 202 ff., strong parchment. Beautiful minuscule, XII-XIII cent. Begins on p. 7 and wants last leaves.

119.) **Chrysostom's Commentaries**,  $12\frac{5}{8}'' \times 11\frac{3}{8}''$ , 151 ff., strong parchment. Small, but legible minuscule of X-XI cent. Valuable insertions.

In the village of *Khakhuli*, in the Tortumi pass, near the river Ispiri, King David Curopalat founded in the X cent. a Monastery in honor of the B. V. M. This and the Monastery of *Tbeti* became the chief centres of religious and literary activity in the province of Samtskhe from the X to the XII cent. The writer of the present Ms. was *David*, a monk of the Khakhuli Monastery, who says he wrote it in the reign of the Emperor *Roman* (? II, 1025-1028; III, 1061-1078), of the Georgian king *Bagrat the Younger* (? IV, 1027-1072), in the patriarchate of *Basil*, etc., with the help of his brother *Michael*.

The scribe says he compared this translation with the Greek original.

120.) **Instruction of S. John Chrysostom**,  $14\frac{7}{8}'' \times 11\frac{3}{8}''$ , 135 ff., parchment. Legible minuscule, XI-XII cent. Wants last leaves. Strong leather binding.

121.) **Commentary by Chrysostom**,  $12\frac{5}{8}'' \times 7\frac{7}{8}''$ , 233 ff., parchment. Fine minuscule, XI-XII cent. Leaves wanting at beginning and end.

122.) **Teachings of the Fathers**,  $12\frac{5}{8}'' \times 7\frac{7}{8}''$ , 188 ff., parchment. Fine *uncials* of the compressed *Sinai* type. Not later than X cent.

123.) **Teachings of S. Cyril of Alexandria**,  $7\frac{1}{2}'' \times 5\frac{1}{4}''$ , 179 ff., parchment. Legible minuscule, X–XII cent. On the second leaf we find name of *John of Khakhuli*.

124.) **Commentaries on the Psalter by S. Basil the Great**,  $9\frac{1}{4}'' \times 6\frac{1}{8}''$ , 373 ff., parchment. Careful minuscule hand of XI–XII cent. Wants leaves at both ends.

125.) **Teachings of the Fathers**, small 4°, paper. Wants beginning. Minuscule of XIV–XVI cent. At the end an inserted passage by Varnava, head of the Monastery of the Cross.

126.) **Teachings of the Fathers**, small folio, minuscule of XIV–XVI cent., on paper, in two columns, leather binding. Lacks last leaves.

127.) **Teachings of the Fathers**, defective, in folio, two columns, on paper. Minuscule XIV–XVI cent.

128.) **Teachings of S. Gregory**, Bishop of Neo Cæsarea, in folio, two columns, on *bombycina*. Minuscule XIII–XIV cent.

129.) **Teachings of the Fathers**, large 4°, *bombycina*. Minuscule XIII–XIV cent. Bound in 1620.

130.) **Teachings of Chrysostom**, large 4°, *bombycina*. Minuscule XIII–XIV cent.

131.) **Teachings of S. Gregory the Theologian**, large 4°, *bombycina*. Minuscule XIII–XIV cent.

132.) **Commentary** (? by Chrysostom) on S. John's Gospel, in folio, *bombycina*. Minuscule XIII–XIV cent.

133.) **Eulogy of the Saints**, small folio, *bombycina*. Minuscule XIII–XIV cent.

134.) **Teachings of S. Andrew of Jerusalem**, in folio, paper. Minuscule XV–XVI cent.

135.) **Commentary on the Gospel** (? by Chrysostom), in folio, paper. Minuscule of XIV–XVI cent. Notes at beginning, in which the monk *Ilarion Opizari* says he bought the book from Persia (?), when the Persians (? Khvaresmians in 1244, or Turks in 1517) occupied the Monastery of the Holy Cross.

136.) **Gradual of S. John Klimakos**, in folio, paper. Minuscule of XV–XVI cent.

137.) **Gradual of S. John Klimakos**, in folio, paper. Minuscule XIV–XVI cent. In a note at the end, the monk *Kitishvili*, who visited Jerusalem in 1814, says he found no Georgians at the Monastery of the Holy Cross.

138.) **The Seven General Epistles**, in folio, *bombycina*. Legible minuscule, XII–XIV cent. A note at the beginning, by the translator, *Ephrem Karidjisdze*, says he was acquainted with an earlier Georgian translation of these Epistles, made by *S. George Mtatsmindeli* (d. ca. 1067), whom he knew personally; but Ephrem thought it desirable to make a more exact translation, with the aid of "Lexicons." Farther on, Ephrem invokes the indulgence of the ancient religious Georgian translators, Antoni and Saba, and the modern Euthymius and George, for this work.

139.) **Collection of the Acts of the Fathers**,  $9\frac{5}{8}'' \times 7''$ , 238 ff., of which 56 ff. on *bombycina*, the rest on parchment. Parchment portion is of XI cent.; that on *bombycina* is of XIII-XIV cent.

Numbers 140-147, with which Professor Tsagareli concludes his Catalogue of the Georgian Collection of Mss. at the Monastery of the Holy Cross, were carried away from Palestine in 1820 by Prince George Avalishvili, and acquired by the *Imperial Academy of Sciences* in St. Petersburg in 1841. Brosset gave a short and inadequate account of them in the *Bulletin Scientifique* of that academy, t. VIII, pp. 135-136.

140.) **Acts and Epistles of the Apostles**,  $8\frac{3}{4}'' \times 6\frac{1}{2}''$ , 275 ff., parchment, two columns. Fine minuscule hand. XI-XII cent.

141.) **Synaxary**, for April,  $10\frac{1}{2}'' \times 7''$ , 265 ff., parchment. Carefully written. XI-XII cent.

142.) **Synaxary**, for July and August,  $10\frac{1}{2}'' \times 7''$ , 271 ff., parchment. Finely written. Dated 1049, at Golgotha.

143.) **Synaxary**, for June, same size as 142, 168 ff., parchment. Beautiful minuscule hand of XI-XII cent.

144.) **Life and Deeds of SS. Gregory Nazianzenus** and Gregory of Nicaea,  $14'' \times 11\frac{3}{8}''$ , 325 ff., parchment. Dated 1040. Colophon says it was written in Syria, near Antioch, at the Georgian Monastery of *Kalipos*, and that it was copied from the translation made by S. Euthymius of Athos.

145.) **Commentary on S. John**, by Chrysostom,  $14'' \times 9\frac{5}{8}''$ , parchment. In two hands: one bad, for 125 ff.; the rest in a beautiful Athos hand. It was finished at Monastery of S. Saba, in Palestine, in 1038. It is a palimpsest over uncials. Several inserted passages, including one by *Prokhore*.

146.) **Commentaries on 50 Psalms**, by SS. Athanasius, Archbishop of Alexandria, and Cyril,  $12\frac{1}{4}'' \times 8\frac{3}{4}''$ , 350 ff., *bombycina*. XII-XIII cent. Legible, but ugly hand. Notes at beginning and end.

147.) **Pearl of S. John Chrysostom**,  $8\frac{3}{4}'' \times 5\frac{1}{4}''$ , 320 ff., parchment. Careful hand of XI-XII cent. Ink faded. Fine binding given by Prince Teimuraz early this century. Arabic notes.

Of the numerous inscriptions at the Monastery of the Holy Cross, the most interesting is undoubtedly that on the first column to the right of the entrance, over a portrait of *Rustaveli*, the greatest poet of Georgia, —

*amisa damkhatavsia shotha(s) sheundos ghmerthman, amin. rustaveli.*

*i.e.* May God pardon (the sins) of Shota, the decorator of this church. Amen. Rustaveli.